

# BLUE GRASS BLADE.

EDITED BY A. HEATHEN IN THE

A. T. Parker, Sept 10 1904, ORALS.

High and Ashland East Side

VOLUME XIII, NUMBER 48

LEXINGTON, KENTUCKY, SUNDAY, JANUARY 29, E. M. 305

PUBLISHED WEEKLY; \$1.00 A YEAR IN ADVANCE

\$1.00 A YEAR.



Charles L. Moore  
Editor



TERMS OF THE BLADE.  
1 issue for one year \$1.00.  
In clubs of five NEW subscribers,  
50 cents each, \$5.50 for five.

Terms—\$1.00 per year, in advance;  
foreign subscription, \$1.50.  
Five New subscribers sent one year  
for \$5.50.

Make all Money Orders, Drafts and  
Express Orders payable to the  
Blue Grass Blade, Lexington, Ky.

When you change your address ad-  
vise this office giving your old as  
well as the new address.

When you send your subscription say  
whether you are a new or old  
subscriber.

Place of publication—155 W. Short St.,  
Lexington, Kentucky.

Entered at the post office at Lexington,  
Ky., as Second Class Mail Matter.

Address all communications to  
BLUE GRASS BLADE, P. O. BOX  
883, Lexington, Kentucky

Payable Telephone 617.  
"Unpublished Telegrams as 877"

(From The Chicago Blade)

A BABY EVANGELIST

In six-year-old Lawrence Lennis,  
the "baby evangelist" of Burlington,  
Iowa, is another boy wonder. With  
the power of a fervid orator, this  
youthful expounds the scriptures.

He is now conducting revival services  
in the vicinity of his home, and is  
nightly greeted with crowded  
churches.

Although he has had no schooling,  
he can repeat chapter after chapter  
of the Bible accurately, and he also  
delivers long, interesting and earnest  
discourses on Bible texts. Many con-  
versions have resulted from his meet-  
ings.

In speaking of his career, Law-  
rence said: "I felt inspired to teach  
the true gospel of Christ when I was  
3 1/2 years old, and told my mother of  
the divine call, explaining that God  
had prepared me for evangelistic  
work. She said I was too young to  
preach, but I kept right on embracing  
the calling."

"I preached before large congrega-  
tions when I was but 4 years old,  
which was the beginning of my evan-  
gelistic work. I never attended school  
in my life, neither have I received  
any information concerning the Bi-  
ble. God teaches me all I know. By  
his power I may have wisdom and  
might. I can read and write. No  
one ever taught me."

Rev. Lennis is a champion liar and  
will make a big success if he can  
keep out of the penitentiary long  
enough.

BIBLE PROHIBITION N. G.

I have received from Vinton, Iowa,  
a printed article against wine drink-  
ing by E. G. Chas. Rogerville, Iowa.

It uses the New Testament to show  
that wine drinking is wrong. All  
kinds of liquor drinking are wrong,  
but you can't prove it by the Bible.

Jenna made wine and gave it to  
people to drink at a wedding supper.

"And he took the cup (of wine) and  
blessed it and gave it to his disci-  
ples, and said, Drink ye all of it," and  
a man who does not drink wine can-  
not be a true Christian.

## DELAYED

CAUSE THE HOME-MADE LIGHT-  
NING KICKED OUT OF  
THE TRACES.

The Blade of January 22 came into  
port three days overdue because our  
hand-mime lightning set on a ram-  
page-strike or something; got the  
idea from striking from that the Old  
Boas makes, and just played the de-  
lity for about the millionth part of a  
second, damaging the main motor of  
the office so that it took two or three  
days to get into shape for grinding  
out the gospel.

The home-made article of light-  
ning is as bad as that imported from  
heaven, sometimes when it gets on  
its ear.

Brother Huchee is snaky, however,  
and the next paper comes sooner.

All the people combined who got  
up the Bible-J. C. and H. G. included  
—did not know as much about light-  
ning as the one infidel Edison.

Job says, "Canst thou send light-  
nings that they may go and say unto  
thee, here we are." Job, writing un-  
der the inspiration (nirv) thought  
that to make the lightnings talk  
even to say here we are, was one of  
the things no man could do, but the  
Heathen Japs can lick the Christian  
Russians at 12 o'clock noon of any  
day, and by 6 o'clock in the morning  
of that same day, six hours before the  
fight comes on, we can read all the  
particulars printed in Lexington and  
sent to me by telephone eight miles  
in the country. All the miracles J. C.  
ever performed jammed into one, by  
a tobacco serum, would not amount  
to that one thing done by an infidel.

And then Marconi, who I suppose  
another infidel, can do as wonderful  
as that without any lightning—talk to  
a man thousands of miles away from  
the ocean and not even know where  
the other is.

Some Christian smart aleck will  
say that Edison was a wicked con-  
fident and ate the dead like Jesus raised  
Lazarus. Now, listen. With my  
own hands, using a spade, in Lexing-  
ton, in the center of the Lexington  
base ball grounds and in the presence  
of 500 or 1,000 people, I did the main  
part of the digging that was neces-  
sary to dig up a man who had been  
buried 5 feet deep as long as Lazarus  
was placed as I learn from Lexing-  
ton the New Testament and from  
having gone down into, and carefully  
examined, the grave of Lazarus, at  
Bethany, in Judea. I saw the man,  
whose name I do not now remember,  
taken out of the coffin that I had  
assisted in raising up out of the grave  
get out of the coffin and walk through  
hundreds of people, in his grave  
clothes, to a carriage in which he was  
driven off to Lexington.

I cannot now give you a single  
name of a person who witnessed this  
with me, except one, and he was the  
most important one. That man was  
Col. William R. Milward, now living  
in Lexington—not a regular "Ken-  
tucky Colonel," but a Colonel com-  
manding a regiment of Federal sol-  
diers for four years in our civil, or  
uncivil, war. Col. Milward was there  
and is now the most prominent under-  
stander in Lexington, and had charge  
of the burying of that man, and I  
because I was known to be an infidel,  
had charge, more than any other one  
man, of the unburying of him.

Milward and his family go there,  
as they are today, among the most  
prominent people in Lexington.

He and his whole family are big-  
otted Christians of the Methodist  
brand, and the family would make up  
a pony purse ranging from \$100 to  
\$1,000 to catch me in a whooping big  
lie about some religious matter, be-  
cause I am an infidel.

Now is a good chance for some of  
you Christian people to catch me in a  
lie and print it in your papers.

It occurred about ten years ago.

In an address before a large as-  
sistance in the Grand Opera House,  
Dr. Charles W. Dabney, President of  
Cincinnati University, declared "there  
are more pet dogs to be found

among aristocratic people in this  
country than babies." Very likely,  
but as long as the "smart set" prefer  
poodles to babies, where is the reme-  
dy for this unnatural and unfortunate  
condition of things?—Georgetown  
Times.

PULPIT HIT BY LIGHTNING.

Guayaquil, Ecuador, Jan. 12.—While  
a procession was entering the Catho-  
lic church at Cayambe, near Quito, a  
thunderstorm broke and the altar  
was struck by lightning, setting fire  
to the church. A priest and eight  
other persons were mortally wounded  
two persons were killed by lightning  
during the same storm.

DEATHS WHILE PRAYING.

In a Cincinnati paper of January  
24, was the following:

"On his knees, and with bowed  
head, sending up a humble prayer,  
John Dufresne, 66, Newport, was sud-  
denly stricken, with heart disease in  
Columbus, Ohio, a priest and eight  
other persons were mortally wounded  
during the same storm."

In the Courier-Journal of Jan. 25,  
occurs the following:

"While kneeling in prayer at the  
Hope Rescue Mission with fellow-  
fortunates whom he was trying to  
save, Enoch Baxter died of apoplexy  
last night. He was a famous conver-  
sion of Louisville, who since his con-  
version, has done active mission  
work."

In the Louisville Herald of Jan. 25,  
occurs the following:

"After a life replete with vicis-  
situdes, Enoch Baxter, aged sixty-six  
years, a man who was converted  
from infidelity to Christianity and  
saved from self-destruction by a wo-  
man's smile, died last night at the  
Hope Rescue Mission, during the pro-  
gress of a service in which he had  
taken an active part."

The Herald also says:

"A few months ago Baxter entered  
the Western infidelity and assumed a  
regular position running the  
elevator. About a week ago he  
came back to the mission."

The headlines about Baxter say:  
"MAN SAVED BY WOMAN'S  
SMILE DIES IN PRAYER."

ENOCH BAXTER, Once Prosperous Mer-  
chant, Had Planned to Commit  
Suicide, But Pretty Face Rescued  
Him."

Running an elevator is a perfectly  
respectable business, but it is not a  
position in which we would naturally  
expect to find men who are authori-  
ties on theology.

The number of instances in which  
this paper reported people dying  
while praying seems to be almost  
phenomenal when I am making no  
special effort to get such cases.

At the same time it is noticeable  
that we never read any accounts of  
infidels dying while praying.

No man in a sane condition of mind  
and body ever prays to die, but all  
Christians who are in a normal con-  
dition pray to live and to have good  
health, and they do this despite the  
fact that they believe that as soon  
as they are dead they will be in  
heaven; so that, if they are honest,  
they plainly say that they would  
rather be on earth than in heaven.

As between heaven and hell, though  
they prefer the former.

Jesus Christ says, "Whoever ye  
shall ask in my name, believing ye  
shall receive."

Christians pray to have  
their lives spared to them and die in  
the very act of praying, one of the  
things is simply bound to be true.

Either the Christian is going  
through the performance of praying  
without believing that his or her pray-  
ing is going to be answered, or Jesus  
will not do what he has plainly said  
he was going to do.

You cannot avoid one or the other  
of these conclusions.

How can people who are sufficiently  
intelligent about religion to know  
that what I am saying is exactly true,  
persist in pretending to believe that  
religion is true without saying that  
all of these people who die while  
praying, in a natural condition of  
mind, are impostors and praying with  
no expectation that their prayers will  
be answered? If facts like these  
could be found against infidels and  
infidelity there would be no end to  
the harping of the pulpit and the re-  
ligious press about the way God was

showing his disapprobation of infidel-  
ity.

We read almost every day about  
some villainy done by some priest or  
preacher or about some of them fall-  
ing dead while they are preaching  
and about Christians dying in the act  
of praying, or about Christians sub-  
siding or getting hune.

If only a half-dozen cases of this  
kind should be reported in rapid suc-  
cession about infidels, the Christians,  
and especially the preachers, would  
go wild with joy over it, and would  
not listen to any explanations from  
us that it was simply a coincidence,  
and did not in any way that there was  
any God that was mad at us.

You never heard of preachers  
preaching sermons on facts of this  
kind.

You see that they seem to be rival-  
ing each other to get new and sen-  
sational things to preach about, but  
you are not going to hear of any  
preacher calling attention to the fact  
that so many preachers die pray-  
ing and so many people die pray-  
ing, and so many preachers are  
caught in villainy, and especially with  
women, and that so many learned  
men are forsaking Christianity and  
becoming infidels, while nobody is re-  
ported to have left infidelity to be-  
come Christians, except some miser-  
able failure in business who had some-  
such job as running an elevator.

Preachers cannot afford to be hon-  
est even if they desire to be, and they  
are not going to try to be.

Their jobs require them to lie and to  
hide the truth and they are going  
to do that.

OLD JOE TAYLOR GONE  
SHORT ON PLUNKS

A dispatch to the New York World  
states thusly:

"The exclusive information con-  
tained in recent special dispatches  
to the World from Rome that the  
Holy See owing to diminution of rev-  
enue from France and other coun-  
tries of Europe, found some difficulty  
in making the annual income meet  
the expenses of the Vatican."

It is not possible for each to be  
the Catholics of the United States for  
financial assistance, has received  
official confirmation from a letter just  
sent by Mr. Falcone, the Apostolic  
Delegate in the United States to the  
Catholic hierarchy of the country."

It is a dam shame that those fellows  
in Italy will not pay their own  
preacher, and not be sending over  
here to get us to help them out when  
we have our own Poles to pay.

If the Holy See can't see any better  
than it does I would recommend bi-  
focals. See?

The special dispatch proceeds thusly:

"Consequently, His Eminence the  
Cardinal Secretary of State requests  
me to make known to all the ordi-  
naries of the United States the said  
financial difficulties, in the hope that  
by their zeal those sources of rev-  
enue which have heretofore been  
forthcoming from France and Italy,  
and which at present in a very  
large measure the Holy See is de-  
prived, may be adequately compensat-  
ed."

My advice to Joe is to cut France  
and Italy off of his subscription list  
and tell them to go to hell if they  
don't pony up.

The editorial comment in the World  
—got the idea from the Blade—says:

"The letter details as such means  
the formation of Peter's pence soci-  
eties in every diocese, the placing of  
Peter's pence collection boxes in ev-  
ery church and Catholic institution,  
and other pious devices which the  
piety of the faithful may suggest."

The nickel-in-the-slot machine is  
the thing to try it on with in Lex-  
ington.

The preachers in Lexington sooner  
set down on that machine in an effort  
to divert its dividends into the hat  
and missionary box—didn't want any  
cigars and liquor in them, they said;  
they meant to get schemes to get  
them by the box and barrel, but they  
won't dare to open their heads  
on the subject, while we have Irish  
perilous, and that machine is to be  
a means of grace for helping the Rev.  
Joe out of the 9 hole.

Send Dog Fennel in the Orient as  
a New Year's gift to your friends. We  
have them at \$1 postage paid.

Start the new year right by paying  
your subscription to the Blade.

## REV. SAVAGE

Discounts Abbott, and as an Infidel,  
Makes Old Bob Ingersoll Look  
Like 30 Cents.

When Ingersoll died all the preach-  
ers thanked God and said infidelity  
would die with him—die as dead as a  
mackerel, or door nail, or the devil or  
any of those peculiarly dead things.

But Ingersoll was a good, plous,  
Campbellite preacher as compared  
with Abbott or Savage, two big New  
York City preachers.

Tom Paine said, "I believe in one  
God," and Roosevelt made an ass out  
of himself when he said Tom was an  
atheist.

Ingersoll didn't believe in the particu-  
lar God of the Jews and Chris-  
tians, but he never said he did not  
believe in any God, of any brand and  
Ingersoll never was certain that there  
was not any "hereafter."

Abbott says he don't believe in  
any kind of a shouty God but he has  
had to fix up some kind of a cou-  
trap of that kind so as to hold  
down his job—something about as  
much like a shouty God as one of  
these spirit-rapping shots is like a  
shout about grave-yard about.

Savage thinks God is something  
like whiskey and man something like  
a whiskey jug, and that every man  
has just as much God in him as he  
will hold, so that godly men range  
all the way from half-gallon men  
to five gallon men—women not in it,  
and it not in them; that is God isn't;  
whiskey sometimes.

Savage says "God puts himself in  
to every living creature, and each  
one contains as much of God as is  
possible for each to hold."

Monkeys, snakes, mosquitoes,  
dear, rats, polecats and preachers all  
have same God in them, because they  
are "living creatures."

Of course one of these big fat  
assholes—preachers—would have  
more God in him than a flea would,  
because the preacher is bigger and  
his capacity for whiskey—therefore  
greater.

Savage goes for Christmas and the  
New Year, savagely, and shows  
that, according to the practice of the  
different Christian cults Jesus was  
born just any where from December  
25th on to January 10th.

Savage's sermon will appear in the  
Blade, if we have room for it.

HERCULEANUM AND  
CHRISTIANITY.

It is now proposed to excavate the  
whole city of Herculeanum.

It was buried 80 feet deep by Ves-  
uvius at the same time that Pompeii  
was buried 15 feet over the top of  
its houses in A. D. 79.

Nearly all of Pompeii has been ex-  
humed—all the best part—and, in  
1903, I saw the whole city very per-  
fectly as it was—just how it  
looked.

In speaking of the proposed excava-  
tion of Herculeanum, the New York  
World says:

"In the ruins of Herculeanum are  
manuscripts that may contain the  
longest writings of Sappho, Menau-  
der, Aeschylus, and documents per-  
haps that will throw a light upon  
the first days of Christianity."

It will be noticed that the world  
does not express an opinion that  
writings will be found that confirm  
the Christian religion.

Herculeanum and Pompeii then and  
now, belonged to Rome, of which Pal-  
estine, where the Christian religion  
originated was a province.

Herculeanum and Pompeii are  
about 150 miles from the city of  
Rome, the head, to-day, of the Chris-  
tian religion.

Those two cities were covered by  
Vesuvius, 79 years after Jesus Christ  
is said to have been born.

There is now just outside the  
walls of Pompeii, a museum contain-  
ing thousands of things that were  
found in that city, and you can go  
into the houses of the city and see  
things there like they had been left  
about twenty years ago.

Not a thing, of any kind or discip-  
tine, did I see there—and I was on  
the lookout—of things that were  
found had ever heard of the Chris-  
tian religion.

On the other hand, the whole city  
indicated that the people worshipped  
the Roman gods, and there were tem-

ples to these gods, and altars upon  
which animals were sacrificed to  
the gods, and the city had many  
statues of these gods.

Herculeanum is 12 miles from Pom-  
peii, and both places were the resi-  
dences of the rich and learned.

If everything in Pompeii shows that  
the people who lived there, A. D. 79,  
were heathen, will we probably find  
in Herculeanum, evidences of the  
truth of Christianity? Nit—also Nit

CHRISTIAN WOMAN  
BEATS THE RECORD.

A press telegram from Mason, Neb.  
gives an account of a woman named  
Mrs. Caroline Jocelyn, of whom the  
Lexington Leader speaks as "Modern  
Borgia."

In the account of Carrie twice at-  
tends to God in reverent terms.

Her husband was a fine citizen and  
a wealthy farmer but was a good  
many years older than his wife.

She fell in love with a young man  
who was employed to work on the  
place, and the two made a plan to  
kill Mr. Jocelyn by putting arsenic in  
his coffee, and it took her six days  
to kill him by slow process.

The young fellow ran off.

She admits she poisoned him, and  
her account of her watching the pro-  
cess of his dying simply beats the  
deck.

Moral—if you are a wicked man  
and have a young Christian wife,  
and there is any good looking young  
man around your diggins, don't drink  
any coffee. Under "how circumstan-  
ces, coffee is liable to be bad for  
health."

DEAD WHILE TALKING.

Spokane, Idaho, Jan. 17.—Prof. W. D.  
Carysle of Spokane, dropped dead on  
the platform at the Y. M. C. A. audi-  
torium this evening. He had just re-  
turned to address the Northwest Fruit-  
growers' Association, and was stricken  
with heart failure. He seemed in  
good health, and responded to the front  
of the platform.

"Here we find ourselves at the  
dawn of the twentieth century," he  
said, "employed in the noblest labor  
in which man can engage, that of  
working in the vineyard planted by  
the Lord God Almighty; at that in-  
stance he was stricken and was dead  
in a few minutes."

He was a native of Virginia and  
was connected with a prominent fam-  
ily there.

So long as men drop dead in the  
act of praising God, the pulpit and  
religious press will not mention it,  
but let me drop dead just in the midst  
of some of my blasphemous utteran-  
ces and thousands of pulpits and re-  
ligious papers will "bar de news."

HINSHAW TO PREACH AGAIN.

When the Rev. William E. Hinshaw  
left the Prison House, he was first to  
go to his home at Winchester and  
then to engage in reform  
work among fallen men. Mr. Hin-  
shaw concentrated his life to this  
work during his term of imprison-  
ment, and confident that he would be  
given his liberty, he formulated the  
plans which he will now put into  
execution.

Mr. Hinshaw will confide his work  
largely to the big cities, and he be-  
lieves that his prison life will be val-  
uable to him in reforming men. Mr.  
Hinshaw will not only preach but  
he will engage in personal visitations.

The Blue Grass Blade, which has of  
late been printed as a two-page half  
sheet, has resumed its regular four-  
page size. Bro. Moore proposes to  
cut down expenses by cutting off the  
dead-heads from his subscription  
list. Why any Liberal should neglect  
or refuse to pay for his Liberal pa-  
pers is an unsolvable riddle. Of  
course there are some who are able  
to do so—Humanitarian Review.

THOUGHT HE WAS GOD.

The Clinch Valley (Va.) News tells  
of a man named Absher who was  
sent to the laetic asylum.

A part of the account says:

"Absher is said to belong to the  
Holiness or Redding Church, and  
that his mind became unbalanced  
about a week ago. The unfortunate  
man seemed to have become posses-  
sed with the idea that he was the  
living God, and that he had been sent  
to take from the rich and give to the  
poor, etc."

## MISER TO WELCOME DEATH.

Clark Ridley Gives Away Rest of His Property to Tenant.

Wishes to Retain Only Enough for Expense of His Monument.

Never Had Any Pleasure in Life, He Declares at the Age of 85.

New Bedford, Mass., Jan. 21.—Clark Ridley, the miser philanthropist, who gained considerable fame last year by giving away his property, is still active, although confined to his bed, a sufferer from dropsy. Recently he gave away another of his estates to one of his tenants, Mrs. Wilhelmina Scammons. The cottage is located at 131 Robeson Street.

Mrs. Scammons paid \$1 for the property which is valued by assessors at \$500, the land being worth \$300 and the building for \$500. Mr. Scammons and his family have occupied the building for several years, and as the family is a poor one, Mr. Ridley rarely took the trouble to collect the rent.

Mr. Ridley has made preparations for his burial in Oak Grove cemetery, in this city, and he has made a codicil in his will giving his body to Mrs. Shawmut avenue, Mr. Ridley has died since he discontinued his hermit life at his Mount Vernon street shop.

Particulars About Burial.  
Mr. Ridley feared that his niece, who lives in Lowell, would claim his body when he died and that he would be buried in Maine, the state in which he was born. He desired to be buried in the district that has been his home for nearly sixty years and he changed his will so as to be sure that his wish would be carried out.

He has directed his executors to erect a monument, with some suitable inscription, at his grave. "When it was first proposed to him he was indignant.

"No monument for me," he said, "stone slab is all I want." He was persuaded that a monument would be proper and although he usually had his own way about things, he consented.

"Mr. Ridley is an eccentric old bachelor and has a creed that is unique. 'I don't believe in heaven or hell,' he says. 'Death ends everything with me.'

Never Had Any Pleasure.  
"Life is a failure for in eighty-five years I have never had one moment's pleasure or enjoyment. My life has been a bitter one. A miser lives in miserable existence. Time has got away from me and I want to die. Death will be welcomed with me by open arms.

"I came into the world without money and I am going to leave without money.

"What good is an old man who can not take care of himself and has to be waited on? He has no right to expect anything. Oh, yes, I know he has a right to expect a lot of favors he'll never get, but he's better off dead to-day than to-morrow."

Almost in a fit of rage, Clark Ridley became New Bedford's most famous citizen, for when it was announced last April that he was giving away houses he began to receive letters from thousands of poor people all over the United States asking for assistance.

He bought his property with his earnings as a day laborer, most of his employment being on stone work. In April he decided four houses worth together about \$6,000 and his tenants and he had about \$12,000 worth remaining at that time. He did not give indiscriminately for he endeavored to award those to whom he felt under obligations.

The above are the headlines that were printed on the clipping sent to me from Alhambra, Ill.

That man is not in any invidious sense, a "miser." He is a nobleman in the highest sense, and is an infidel—does not believe in heaven or hell and death ends all with him.

He is simply honest enough to say that life is a failure and that he is unhappy, after having tried life for 85 years under the most favorable conditions to make it happy, unless it is that he has never had a wife.

I have not sampled any great deal of life without a wife and if I had life to live over I would want a wife, but, of course, I can not speak intelligently as to what life is without a wife.

Sometimes, at fairly long intervals, I catch the devil, and sorer wonder if matrimony is all it's cracked up to be, and any married man will say that if he is not a liar, but all the same, I would marry again and marry the same woman if my life had to be done over again.

Jesus Christ and Paul were both bachelors and they made a heap of trouble in the world.

The devil was married once that I know of, and he is a good fellow, I suppose he is married yet, as I have

## EXPURGATES BIBLE.

Judge Rules Against Use of All of It in Schools.

Corlecan, Tex. Jan. 17.—Judge Cobb of this city, has handed down an opinion in which he declares that the reading of the Bible in the public schools the "Sermon on the Mount," the Book of Proverbs, the Book of Psalms and the historic characters in the Old Testament should be eliminated.

But had been brought to prevent the use of the Bible in public schools on the ground that such action was sectarian, Judge Cobb dismissed the case, but ordered that the books be kept to be omitted during the reading.

The above was sent me from a citizen. Judge Cobb must have been fooling with the justice of Kentucky. The "Sermon on the Mount" is worth more than all the balance of the Bible, though I have preached many a better sermon.

Mrs. Jos. K. Henry, who is well known as a writer of ability, sends us such words of encouragement as we are sure many publications would be glad to get. We are proud of our esteemed subscriber's compliments, and hope she will further help us by occasionally writing for the Liberal Review.—Liberal Review.

## WANTS BLADES AND "DOG FENNEL."

Elkton, Ky., Jan. 22, 1905.

My dear Sir:—Enclosed you will find check for \$5.50. Three of which goes to change for the one year on the Blade list to J. H. Armstrong W. H. Ebeling and myself.

The \$25.00 for two copies of "Dog Fennel" to be sent to me.

I have been a reader of the Blade for about twelve years and if I didn't get my Blade every week I would feel like I was in the middle of a bad day.

My practice and other time that I put up in reading journals and other papers, sometimes allows me only a few minutes at a time to read the Blade, but I always read everything in it if it takes me a week.

I never throw my Blade away, but keep them so that I can refer to them at any time if I wish.

Since I have been a reader of the Blade more than once I have donated it for clubs of five to get them into it in its reading.

I have kept it up and some have dropped out.

I have also worked up clubs of five and they paid for their subscriptions and some of them are still reading it and paying for it.

There are quite a number of intelligent and well-to-do free thinkers in and around Elkton.

They are some of the best and most influential citizens that we have, and if they would, they could do much good for the cause, for which your paper and others of like nature are working.

But they are too busy to take time to bother about it, and some of them are too stingy to spend a dollar for anything that will make them another one. And so they help the churches a little instead, by giving in a little money when they ask for it, to pull the church members in their business.

I often think I must try harder to get more subscribers—paying subscribers—but being a very busy physician I neglect to do so as much as I should toward helping to free the minds of my fellow men of the horrible ideas taught in the Old and New Testaments; the most horrible idea of all being the doctrine of eternal hell and damnation after death.

Wishing you, Brother Hughes and the Blade success, I am, for the good of truth, A. T. McKINNEY, M.D.

If half the Infidels would do half as well as you have done, the Christian religion would be wiped off the earth in one year.

That doctrine of a hell of fire and brimstone, has caused, among the ignorant and superstitious more suffering than war, pestilence, famine and whisky combined, and every man, at this day, preaches any such rot ought to be arrested and put in jail.

A man has a right to his religious opinions and a right to express them so long, and only so long, as they do not interfere with the rights of others to be happy, and as soon as they do, in religion, politics, sociology, or anything else, that is opposed to the public happiness, and public policy, he ought to be stopped by law.

Free love and anarchy should not be allowed to be taught by the pulpit in restaurants or the press, to the public, but they are small matters as compared with the doctrines of hell.

Any God that would burn a man or

## EXPURGATES BIBLE.

Judge Rules Against Use of All of It in Schools.

Corlecan, Tex. Jan. 17.—Judge Cobb of this city, has handed down an opinion in which he declares that the reading of the Bible in the public schools the "Sermon on the Mount," the Book of Proverbs, the Book of Psalms and the historic characters in the Old Testament should be eliminated.

But had been brought to prevent the use of the Bible in public schools on the ground that such action was sectarian, Judge Cobb dismissed the case, but ordered that the books be kept to be omitted during the reading.

The above was sent me from a citizen. Judge Cobb must have been fooling with the justice of Kentucky. The "Sermon on the Mount" is worth more than all the balance of the Bible, though I have preached many a better sermon.

Mrs. Jos. K. Henry, who is well known as a writer of ability, sends us such words of encouragement as we are sure many publications would be glad to get. We are proud of our esteemed subscriber's compliments, and hope she will further help us by occasionally writing for the Liberal Review.—Liberal Review.

## WANTS BLADES AND "DOG FENNEL."

Elkton, Ky., Jan. 22, 1905.

My dear Sir:—Enclosed you will find check for \$5.50. Three of which goes to change for the one year on the Blade list to J. H. Armstrong W. H. Ebeling and myself.

The \$25.00 for two copies of "Dog Fennel" to be sent to me.

I have been a reader of the Blade for about twelve years and if I didn't get my Blade every week I would feel like I was in the middle of a bad day.

My practice and other time that I put up in reading journals and other papers, sometimes allows me only a few minutes at a time to read the Blade, but I always read everything in it if it takes me a week.

I never throw my Blade away, but keep them so that I can refer to them at any time if I wish.

Since I have been a reader of the Blade more than once I have donated it for clubs of five to get them into it in its reading.

I have kept it up and some have dropped out.

I have also worked up clubs of five and they paid for their subscriptions and some of them are still reading it and paying for it.

There are quite a number of intelligent and well-to-do free thinkers in and around Elkton.

They are some of the best and most influential citizens that we have, and if they would, they could do much good for the cause, for which your paper and others of like nature are working.

But they are too busy to take time to bother about it, and some of them are too stingy to spend a dollar for anything that will make them another one. And so they help the churches a little instead, by giving in a little money when they ask for it, to pull the church members in their business.

I often think I must try harder to get more subscribers—paying subscribers—but being a very busy physician I neglect to do so as much as I should toward helping to free the minds of my fellow men of the horrible ideas taught in the Old and New Testaments; the most horrible idea of all being the doctrine of eternal hell and damnation after death.

Wishing you, Brother Hughes and the Blade success, I am, for the good of truth, A. T. McKINNEY, M.D.

If half the Infidels would do half as well as you have done, the Christian religion would be wiped off the earth in one year.

That doctrine of a hell of fire and brimstone, has caused, among the ignorant and superstitious more suffering than war, pestilence, famine and whisky combined, and every man, at this day, preaches any such rot ought to be arrested and put in jail.

A man has a right to his religious opinions and a right to express them so long, and only so long, as they do not interfere with the rights of others to be happy, and as soon as they do, in religion, politics, sociology, or anything else, that is opposed to the public happiness, and public policy, he ought to be stopped by law.

Free love and anarchy should not be allowed to be taught by the pulpit in restaurants or the press, to the public, but they are small matters as compared with the doctrines of hell.

Any God that would burn a man or

## EXPURGATES BIBLE.

Judge Rules Against Use of All of It in Schools.

Corlecan, Tex. Jan. 17.—Judge Cobb of this city, has handed down an opinion in which he declares that the reading of the Bible in the public schools the "Sermon on the Mount," the Book of Proverbs, the Book of Psalms and the historic characters in the Old Testament should be eliminated.

But had been brought to prevent the use of the Bible in public schools on the ground that such action was sectarian, Judge Cobb dismissed the case, but ordered that the books be kept to be omitted during the reading.

The above was sent me from a citizen. Judge Cobb must have been fooling with the justice of Kentucky. The "Sermon on the Mount" is worth more than all the balance of the Bible, though I have preached many a better sermon.

Mrs. Jos. K. Henry, who is well known as a writer of ability, sends us such words of encouragement as we are sure many publications would be glad to get. We are proud of our esteemed subscriber's compliments, and hope she will further help us by occasionally writing for the Liberal Review.—Liberal Review.

## WANTS BLADES AND "DOG FENNEL."

Elkton, Ky., Jan. 22, 1905.

My dear Sir:—Enclosed you will find check for \$5.50. Three of which goes to change for the one year on the Blade list to J. H. Armstrong W. H. Ebeling and myself.

The \$25.00 for two copies of "Dog Fennel" to be sent to me.

I have been a reader of the Blade for about twelve years and if I didn't get my Blade every week I would feel like I was in the middle of a bad day.

My practice and other time that I put up in reading journals and other papers, sometimes allows me only a few minutes at a time to read the Blade, but I always read everything in it if it takes me a week.

I never throw my Blade away, but keep them so that I can refer to them at any time if I wish.

Since I have been a reader of the Blade more than once I have donated it for clubs of five to get them into it in its reading.

I have kept it up and some have dropped out.

I have also worked up clubs of five and they paid for their subscriptions and some of them are still reading it and paying for it.

There are quite a number of intelligent and well-to-do free thinkers in and around Elkton.

They are some of the best and most influential citizens that we have, and if they would, they could do much good for the cause, for which your paper and others of like nature are working.

But they are too busy to take time to bother about it, and some of them are too stingy to spend a dollar for anything that will make them another one. And so they help the churches a little instead, by giving in a little money when they ask for it, to pull the church members in their business.

I often think I must try harder to get more subscribers—paying subscribers—but being a very busy physician I neglect to do so as much as I should toward helping to free the minds of my fellow men of the horrible ideas taught in the Old and New Testaments; the most horrible idea of all being the doctrine of eternal hell and damnation after death.

Wishing you, Brother Hughes and the Blade success, I am, for the good of truth, A. T. McKINNEY, M.D.

If half the Infidels would do half as well as you have done, the Christian religion would be wiped off the earth in one year.

That doctrine of a hell of fire and brimstone, has caused, among the ignorant and superstitious more suffering than war, pestilence, famine and whisky combined, and every man, at this day, preaches any such rot ought to be arrested and put in jail.

A man has a right to his religious opinions and a right to express them so long, and only so long, as they do not interfere with the rights of others to be happy, and as soon as they do, in religion, politics, sociology, or anything else, that is opposed to the public happiness, and public policy, he ought to be stopped by law.

Free love and anarchy should not be allowed to be taught by the pulpit in restaurants or the press, to the public, but they are small matters as compared with the doctrines of hell.

Any God that would burn a man or

## EXPURGATES BIBLE.

Judge Rules Against Use of All of It in Schools.

Corlecan, Tex. Jan. 17.—Judge Cobb of this city, has handed down an opinion in which he declares that the reading of the Bible in the public schools the "Sermon on the Mount," the Book of Proverbs, the Book of Psalms and the historic characters in the Old Testament should be eliminated.

But had been brought to prevent the use of the Bible in public schools on the ground that such action was sectarian, Judge Cobb dismissed the case, but ordered that the books be kept to be omitted during the reading.

The above was sent me from a citizen. Judge Cobb must have been fooling with the justice of Kentucky. The "Sermon on the Mount" is worth more than all the balance of the Bible, though I have preached many a better sermon.

Mrs. Jos. K. Henry, who is well known as a writer of ability, sends us such words of encouragement as we are sure many publications would be glad to get. We are proud of our esteemed subscriber's compliments, and hope she will further help us by occasionally writing for the Liberal Review.—Liberal Review.

## WANTS BLADES AND "DOG FENNEL."

Elkton, Ky., Jan. 22, 1905.

My dear Sir:—Enclosed you will find check for \$5.50. Three of which goes to change for the one year on the Blade list to J. H. Armstrong W. H. Ebeling and myself.

The \$25.00 for two copies of "Dog Fennel" to be sent to me.

I have been a reader of the Blade for about twelve years and if I didn't get my Blade every week I would feel like I was in the middle of a bad day.

My practice and other time that I put up in reading journals and other papers, sometimes allows me only a few minutes at a time to read the Blade, but I always read everything in it if it takes me a week.

I never throw my Blade away, but keep them so that I can refer to them at any time if I wish.

Since I have been a reader of the Blade more than once I have donated it for clubs of five to get them into it in its reading.

I have kept it up and some have dropped out.

I have also worked up clubs of five and they paid for their subscriptions and some of them are still reading it and paying for it.

There are quite a number of intelligent and well-to-do free thinkers in and around Elkton.

They are some of the best and most influential citizens that we have, and if they would, they could do much good for the cause, for which your paper and others of like nature are working.

But they are too busy to take time to bother about it, and some of them are too stingy to spend a dollar for anything that will make them another one. And so they help the churches a little instead, by giving in a little money when they ask for it, to pull the church members in their business.

I often think I must try harder to get more subscribers—paying subscribers—but being a very busy physician I neglect to do so as much as I should toward helping to free the minds of my fellow men of the horrible ideas taught in the Old and New Testaments; the most horrible idea of all being the doctrine of eternal hell and damnation after death.

Wishing you, Brother Hughes and the Blade success, I am, for the good of truth, A. T. McKINNEY, M.D.

If half the Infidels would do half as well as you have done, the Christian religion would be wiped off the earth in one year.

That doctrine of a hell of fire and brimstone, has caused, among the ignorant and superstitious more suffering than war, pestilence, famine and whisky combined, and every man, at this day, preaches any such rot ought to be arrested and put in jail.

A man has a right to his religious opinions and a right to express them so long, and only so long, as they do not interfere with the rights of others to be happy, and as soon as they do, in religion, politics, sociology, or anything else, that is opposed to the public happiness, and public policy, he ought to be stopped by law.

Free love and anarchy should not be allowed to be taught by the pulpit in restaurants or the press, to the public, but they are small matters as compared with the doctrines of hell.

Any God that would burn a man or

## EXPURGATES BIBLE.

Judge Rules Against Use of All of It in Schools.

Corlecan, Tex. Jan. 17.—Judge Cobb of this city, has handed down an opinion in which he declares that the reading of the Bible in the public schools the "Sermon on the Mount," the Book of Proverbs, the Book of Psalms and the historic characters in the Old Testament should be eliminated.

But had been brought to prevent the use of the Bible in public schools on the ground that such action was sectarian, Judge Cobb dismissed the case, but ordered that the books be kept to be omitted during the reading.

The above was sent me from a citizen. Judge Cobb must have been fooling with the justice of Kentucky. The "Sermon on the Mount" is worth more than all the balance of the Bible, though I have preached many a better sermon.

Mrs. Jos. K. Henry, who is well known as a writer of ability, sends us such words of encouragement as we are sure many publications would be glad to get. We are proud of our esteemed subscriber's compliments, and hope she will further help us by occasionally writing for the Liberal Review.—Liberal Review.

## WANTS BLADES AND "DOG FENNEL."

Elkton, Ky., Jan. 22, 1905.

My dear Sir:—Enclosed you will find check for \$5.50. Three of which goes to change for the one year on the Blade list to J. H. Armstrong W. H. Ebeling and myself.

The \$25.00 for two copies of "Dog Fennel" to be sent to me.

I have been a reader of the Blade for about twelve years and if I didn't get my Blade every week I would feel like I was in the middle of a bad day.

My practice and other time that I put up in reading journals and other papers, sometimes allows me only a few minutes at a time to read the Blade, but I always read everything in it if it takes me a week.

I never throw my Blade away, but keep them so that I can refer to them at any time if I wish.

Since I have been a reader of the Blade more than once I have donated it for clubs of five to get them into it in its reading.

I have kept it up and some have dropped out.

I have also worked up clubs of five and they paid for their subscriptions and some of them are still reading it and paying for it.

There are quite a number of intelligent and well-to-do free thinkers in and around Elkton.

They are some of the best and most influential citizens that we have, and if they would, they could do much good for the cause, for which your paper and others of like nature are working.

But they are too busy to take time to bother about it, and some of them are too stingy to spend a dollar for anything that will make them another one. And so they help the churches a little instead, by giving in a little money when they ask for it, to pull the church members in their business.

I often think I must try harder to get more subscribers—paying subscribers—but being a very busy physician I neglect to do so as much as I should toward helping to free the minds of my fellow men of the horrible ideas taught in the Old and New Testaments; the most horrible idea of all being the doctrine of eternal hell and damnation after death.

Wishing you, Brother Hughes and the Blade success, I am, for the good of truth, A. T. McKINNEY, M.D.

If half the Infidels would do half as well as you have done, the Christian religion would be wiped off the earth in one year.

That doctrine of a hell of fire and brimstone, has caused, among the ignorant and superstitious more suffering than war, pestilence, famine and whisky combined, and every man, at this day, preaches any such rot ought to be arrested and put in jail.

A man has a right to his religious opinions and a right to express them so long, and only so long, as they do not interfere with the rights of others to be happy, and as soon as they do, in religion, politics, sociology, or anything else, that is opposed to the public happiness, and public policy, he ought to be stopped by law.

Free love and anarchy should not be allowed to be taught by the pulpit in restaurants or the press, to the public, but they are small matters as compared with the doctrines of hell.

Any God that would burn a man or

## EXPURGATES BIBLE.

Judge Rules Against Use of All of It in Schools.

Corlecan, Tex. Jan. 17.—Judge Cobb of this city, has handed down an opinion in which he declares that the reading of the Bible in the public schools the "Sermon on the Mount," the Book of Proverbs, the Book of Psalms and the historic characters in the Old Testament should be eliminated.

But had been brought to prevent the use of the Bible in public schools on the ground that such action was sectarian, Judge Cobb dismissed the case, but ordered that the books be kept to be omitted during the reading.

The above was sent me from a citizen. Judge Cobb must have been fooling with the justice of Kentucky. The "Sermon on the Mount" is worth more than all the balance of the Bible, though I have preached many a better sermon.

Mrs. Jos. K. Henry, who is well known as a writer of ability, sends us such words of encouragement as we are sure many publications would be glad to get. We are proud of our esteemed subscriber's compliments, and hope she will further help us by occasionally writing for the Liberal Review.—Liberal Review.

## WANTS BLADES AND "DOG FENNEL."

Elkton, Ky., Jan. 22, 1905.

My dear Sir:—Enclosed you will find check for \$5.50. Three of which goes to change for the one year on the Blade list to J. H. Armstrong W. H. Ebeling and myself.

The \$25.00 for two copies of "Dog Fennel" to be sent to me.

## SAVAGE SUSTAINS VIEWS OF ABBOTT

Noted Minister Declares Every Mother a Madonna, Every Birth Divine.

## INCARNATION FROM PAGANISM

Contends that God Has Put Himself Into Every Living Creature.

New York, Dec. 25.—Rev. Minot J. Savage, in his Christmas sermon in the Church of the Messiah, ministered to the congregation that crowded the church by announcing views that unheld in many particulars the presentment made by Rev. Dr. Lyman Abbott in his address to the students of Harvard university. He particularly emphasized Dr. Abbott's contention that God is everywhere in and through and of everything as the Brooklyn divine said. But Mr. Savage went a step further than Dr. Abbott; he declared that the idea of the Virgin birth, the incarnation, was taken from paganism. He said, too, that every man possessed divine elements. In brief, he contended that God put himself into every living creature, and that each one contained a much of God as was man's flesh to each to hold. He added:

"For a good many hundred years, the 25th day of December has been set apart to celebrate the supposed birth of the further supposed that the child of God himself came into humanity—came into the world. This was not the original idea of Christianity, and is born out of interested emotions that the child was many years after the birth of Jesus before anybody thought of his being other than an ordinary man, born in the ordinary way. The whole idea of the Virgin birth and the incarnation is pagan in its origin, and was centuries before that the child was up to any special day, even for celebration of the coming of Jesus into the world.

## Every Birth Divine.

"I propose this morning to turn away from the ordinary conception of Christmas and speak of something which I believe to be deeper, higher, wider and more divine. Every birth is a divine birth; every mother is a Madonna. If you think of it a moment you will realize that the deepest, highest, most universal fact in the universe is that of sex; and as life evolves and grows to its higher forms, expressions this fact is emphasized more and more.

"I have said in the life then, there is a right to suppose even the thought, the life, the feeling must be this; it seems to me that we have said it before. I wish to ask you to think seriously—to-day that a virgin birth is holier than that which God has universally ordained seems to me to be a reflection on every mother not born, but a reflection on God himself, for certainly that which he has made central and universal in all of us, from the lowest to the highest, can not be impure, can not be unholy, can not be less sacred than some supposed unnatural method by which his own ordained laws are contravened and set aside."

## BESS, A CAMPBELLITE, HUNG IN LEXINGTON

Bess, a Campbellite builder and contractor—carpenter like Jesus Christ—was hung in Lexington, on Friday, January 13th, year of our Lord 1905, year of Giordano Bruno 305.

The Christians hang their people on Friday to commemorate the death of Jesus Christ who was hung on that day, and on Sunday they commemorate the death of Jesus by drinking liquor in the churches and more than usual in the saloons.

The churches are trying to continue the Sunday drinking to the churches but the saloons say they can't see it. Bess's three wives is a Campbellite, but the Methodist don't drink any liquor (that is in church) but two or three times a year, and the Campbellites have it every Sunday.

Bess said that he had fed things up all right with Jesus and that he would be in heaven with God, in a few minutes after he was hung. He said to the people that had

met to see him shuffle off the mortal coil, by shuffling on one, that he hoped to meet them again, and was kind enough to mention the place of meeting as "in heaven."

Bess hadn't done much—only killed a woman and threw her in pond; but the woman was not his own wife, so that people didn't seem to think he had any right to kill her.

He had a wife and a number of children—no "race suicide" ideas about him.

He took that woman, Mrs. Martin—some of bird course self—out buggy riding late on evening.

She had \$1,000 in her stocking—one stocking was pulled down when they found her.

Women ought to quit carrying as much as \$1,000 in their stockings. Put it in a bank, if you can find one that has not a Sunday school superintendent for a cashier and Mrs. Chadwick is in jail. Otherwise keep it in your stocking—better be dead than living without money.

If Billy Brockbridge had been living and Bess had given Billy that \$1,200, Bess would be living yet.

Moral:—You must not kill a woman unless you put up the greens, when the woman is not your own wife. You have no right to destroy other people's property.

## TELEPHONING TO HEAVEN.

A doctor of this city named Littlemore developed religious mania and in a bank, if you can find one that has not a Sunday school superintendent for a cashier and Mrs. Chadwick is in jail. Otherwise keep it in your stocking—better be dead than living without money.

If Billy Brockbridge had been living and Bess had given Billy that \$1,200, Bess would be living yet.

Moral:—You must not kill a woman unless you put up the greens, when the woman is not your own wife. You have no right to destroy other people's property.

We have now wireless telegraphy that communicates through space at indefinite distance.

Its operation may depend upon the presence of air. The air rarifies as we go from the earth, but nobody knows at what point, if at all, it entirely disappears.

Nobody—not even the know-it-all preachers—pretends to know how far it is from here to heaven.

When Jesus ascended to heaven he was up until a "cloud" received him out of their sight," so that he was, when last seen, not more than five miles from the earth.

When the people were building the tower of Babel—where the people first learned to babble—they were getting so close to heaven that God had to "come down to see" about it and stop them, so as to keep people from getting to heaven without paying the price.

So that we cannot reasonably suppose that heaven is more than 25 miles from the earth.

Our atmosphere is understood by scientists to be 45 miles deep, so that heaven must be 20 miles down into our atmosphere, and a Marconi telegraph will work wherever there is air.

People are trying to communicate with other people in Mars, that is thousands of miles from here, and nobody can certainly know that there is anybody living in Mars.

We certainly know there are people living in heaven—that is "men only;" no women being allowed in heaven.

The Courier-Journal has the following:

"Mr. Polden-kowski, of Chicago, has evolved a new idea of temperance reform, which he discloses in the announcement that he will not permit women to enter his saloon. This is the same idea that is growing in favor in certain quarters as applicable to bank reform."

The C.J., a follower of J. C., is evidently alluding to the Mrs. Chadwick case.

Pretty soon, therefore, there will be three places to which women can't go, heaven, saloons and banks.

Once a Dutchman got mad at his wife and said "I wish you was in heaven and I was in a beer saloon," and she said, "Just like you, you always want to be in der best place."

Under these circumstances I must say, as an accredited Doctor of Divinity, that it is strange to me that a man who wants to telephone to Mars in a scientist, while a man who wants to telephone to heaven in sent to a lunatic asylum.

Damned if I don't look to see how the lunatic asylums ought to be turned upside out, so that all the fellows inside would be turned out and all the fellows outside put in.

## I WAS MISTOOKEN.

I got a letter that starts thus: "Hazen, Ark., Jan. 19, E. M. 305. Mr. Charles C. Moore."

The letter I wrote the 27th of December last, about the Jews eating quail that came out of the sea you comment on it and said that I was about ten years old. You are mistaken.

There was a boy that was about ten years old, that was in St. Louis, at the convention, but I am 23 years

I am now lying flat on my back in bed.

I have devoted a good deal of time, when I could, to reading the Bible and am still with my father on the farm."

It is signed J. Franklin Wright. Wright was the name of the extraordinarily bright ten-year-old boy that I remember and I thought it was he who wrote the quail letter.

## THE CHICAGO Y. W. C. A.

A BIG HUMBUG.

I have been sent large parts of three issues of the Chicago Evening American that expose the management of the Chicago Young Women's Christian Association.

Reports having started about improprieties among women there, a young woman reporter for the American, named Evelyn Campbell went under the assumed name of "Miss N—D—," Sankatree, Michigan, and spent three days there paying \$1.50 a day for board, and then wrote for the "American," accounts of her experience there.

She says there was cut in stone on the walls at the entrance the words "I was a stranger and ye took me in."

Three times she alludes to the appropriateness of the quotation and once she says "especially the last part of it."

I do not see anything criminal in the management of the institution further than the fact that it is just a big boarding house for women, run by a set of rich people to make money and using religion as a bait for suckers.

## "IT SUITS ME."

Norway, Kan., Jan. 21, 1905.

Dear Friends Moore and Hughes: I have always felt an interest in the Blade since I first made its acquaintance.

I have no instruction to give as to how it should be run. It suits me. I have been an Agnostic ever since I was able to form an opinion, and that was at an early age. I think some of your modest contributors and correspondents ought to endorse their communications, especially that Ex-Presbyterian lady.

I think her private letter to Mr. Moore was one of the best I ever saw in print. Just give her my regards, please.

I enclose clipping. That man was a sufferer from heart disease, or else the statement is a lie. You can investigate if you wish.

I enclose 1¢ to advance my subscription. Yours with best wishes for success of Blade. W. SCOTT, M. D.

The clipping is about Richard Bossey, the Atheist who died instantly, in church, when Rev. James McCarey said, "There is one unbeliever in this congregation tonight who cannot be saved from eternal damnation unless he becomes a Christian."

I had received the clipping from various other parties and had, before I got this one, printed in the Blade that the man either had heart disease or that the account was a lie, and had asked for information.

## BAPTISTS GOING TO FIRE

THE SUNDAY SCHOOL.

Wickliffe, Ky., Jan. 23, 1905.

Neither a Colonel nor a Reverend—what are you any way?

And the Baptists are about to abandon the Sunday school.

If all of the churches would do that the whole superstition would fall to the ground.

The strongest argument that they advance against the Sunday school is "the methods are not adapted to mature thought."

I did not know before that it was to persons of "mature thought" that any part of the Christian superstition was adapted.

I thought it was to the young, before they began to think, at all, that the appeal was made.

For three months I have been consoled to bed with rheumatism and I have told you I am a Spiritualist. Does not that handwriting on the wall (Daniel vi) at Belshazzar's feast, prove the return of apoplexy, and that they can communicate with the living?

I think that writing on the wall is the first instance of slate writing we have any account of.

GEORGE M. JACKSON.

The clipping is a dispatch to the Globe-Herald from Mexico, Mo., saying that the Baptists there are going to stop their Sunday schools because there is no Bible authority for them.

## READS DOG FENNEL TWICE.

Sulphur Well, Ky.—Enclosed \$1.50 to pay arrears and send us the Blade for 1905. We like the Blade all

right. I have often thought I would write to you and tell you how kindly we feel toward you and your wife of whom you so often speak, but I rarely have time except to a few friends and relatives.

But I want you to know how much we like your paper and your book Dog Fennel which we have read and am going to read again.

My little twelve year old girl reads most every thing you write, and your comments in the Blade, Continue the Blade to Yours truly,

LUCINDA BOSTON.

## FAMOUS FRUIT LANDS

Of the East Texas Country. Home of the Elberta peach, the strawberry, plum, pear, tomato and other fruits and vegetables. Big money in growing for the northern markets.

On February 7th and 21st, March 7th and 21st, round trip home-sea tickets from St. Louis, Thebes, Cairo or Memphis to Texas points at the rate of one fare plus \$2 not exceeding \$15.

One way colonist tickets at half fare, plus \$2 on February 21st and March 21st.

Write for booklets on Texas fruit lands, map and time table.

E. O. SCHAEFER, T. P. A., Cotton Belt Route, Cincinnati, O.

5,000,000 READERS FOR THE BLUE GRASS BLADE.

Denton, Texas, January 19, 1905.

Charles C. Moore: Success to the Blade! If it had 50,000 paid subscribers it would then have 5,000,000 readers within two years. Yours for liberty,

ROBERT G. WRIGHT.

You are certainly Wright but I am a little afraid you are wrong. But if friends of the Blade would get me 50,000 subscribers during the year 1905, I believe I would have 550,000 in two more years—that is if I live; when I am in heaven I don't expect to be fooling away my time editing newspapers.

The Rev. James McCarey: Richard Bossey Fall-Dead Episcopals.

I have gotten various accounts of the Christian lie about some Atheist named Richard Bossey falling dead in church, when the sky-buster alluded to him.

All of the accounts but one say Bossey went into the church to get out of a billiard, but one of the accounts, says "Bossey never went to church and how he came to step in last night is a mystery."

Already the lie is beginning to leak out.

NEGRO MURDERER, BAPTIST, DECLARES READINESS TO MEET MAKER.

Richmond, Va., January 6.—James Goode, the negro who murdered Police Inspector Shinnberger, paid the penalty of his crime on the gallows to-day.

The negro was baptised by Rev. Father Hennigan, of St. Joseph's Catholic church, early this morning and declares his readiness to meet his Maker.

Besides killing Inspector Shinnberger, Goode was also guilty of the murder of a negro named Fox.

BURNS GOT BURNED.

Sky-Buster Burns Books in Church in Louisville.

The Courier-Journal gives an account of the cuttings-up of a preacher in that city, named G. C. Cromer, pastor of the Third English Lutheran church. On Sunday, January 29th, during the services in that church, Cromer, walking to the stove in his church, having in his arms copies of Shakespeare, Byron and Burns, and a copy of the Cosmopolitan Magazine of January and a copy of the Courier-Journal of Sunday, and put them all in the fire and then turned and explained to his congregation that they were improper publications to be in any Christian home.

I had previously printed in the Blade from the Cosmopolitan Magazine, an article from a preacher's wife in which she blasted preachers and said they had to be liars and hypocrites to satisfy their congregations.

I think it possible that some one had sent him a marked copy of the Blade containing that woman's piece.

Of course, after this, it will not be good form to send Shakespeare, Byron and Burns and the Cosmopolitan in the C.J., will have to look out for other books.

And Burns got burnt.

ABOUT WILKINSON.

WANTS DOG FENNEL P. D. Q.

Denison, Texas.—Enclosed find \$2.00 for renewal of Blade and one for Dog Fennel by return mail.

W. H. AUSTIN.

# PRICE LIST

## MEN'S NEW MODEL 16 SIZE

# WATCHES

HAMPDEN: "No. 104," 23 Jewels, \$32; "105," 23 Jewels, \$26; "Wm. Kinley," 21 Jewels, \$23; same, 15 Jewels, \$12; "General Stark" 17 Jewels, \$10; 15 Jewels, \$8; 7 Jewels, \$5.50.

WALTHAM: "Riverside Maximus," 23 Jewels, \$50; "Vanguard," 23 Jewels, \$30; "Riverside," 17 Jewels, \$21; "P. S. Bartlett," 17 Jewels, \$12.50; 15 Jewels, \$9; 7 Jewels, \$6.

ELGIN: "No. 156," or "162," 21 Jewels, \$49; "270," 21 Jewels, \$25; "243," or "246," 17 Jewels, \$22; "242," 17 Jewels, \$18; "241," 17 Jewels, \$12; 15 Jewels, \$8.50; 7 Jewels, \$6.

CASES: All the above in the new Model, thin Silvering Screw Cases. In Baby's, Crown or Deuber filled gold screw case, guaranteed by manufacturers for 20 years, artistic hand chased or plain, \$5.00 more; hunting, \$6.00 more. In 25 year case, \$2.00 more than plain, \$5.00. In 20 year case, \$1.00 more. In cases guaranteed for all time, screw, \$5.00, or hunting, \$10.00 more than in Silvering case. Prices of solid gold cases on application.

Every watch guaranteed fresh and new from factory (no "shopkeepers"), an accurate time-keeper and, if well used, good for fifty years or longer. Will be kept in order for one year. Beware of "special" movements and cases made nobody knows where, and which do not work intelligently and buy everywhere. Also of dis-work (stamped) "engraved" cases—they are a fraud. Those listed above are known to be the best watches made, and—If watch is new and perfect—you are safe to buy them where price is lowest. I pay freight.

LADIES' GOLD WATCHES.

Large (6) size Elgin, Waltham or Hampden, 20-year gold filled latest style, artistic hand-chased, 7 Jewels, \$10; 15 Jewels, \$12.50; 16 Jewels, adj. \$17. Small (6) size 7 Jewels, \$11.50; 15 Jewels, \$15; 16 Jewels, adj. \$18. "Riverside" extra fine, \$25. In 25-year case, \$1 more. In 14k solid gold case, \$10 to \$50 more. Latter with diamonds, all in plush box, prepaid, with guarantee.

CHAINS.

Long Guards, latest style, soldered links, opals or other sets in slides, rolled plated, \$1, \$1.50 and \$2. Best Filled Gold, \$2.50, \$3 and \$4. Extra heavy, \$5. Solid Gold, \$8, \$10, \$15 and \$25. Gen'so Chains, same variety. Orders filled from any catalogue at same price or less. Cash refunded at applicant's option.

DIAMONDS, PEARLS, OPALS, ETC.

I am an expert in this line and will save you 20 per cent if you will order of me.

Send for price list of Jewelry, Free Thought Badges, Rings, Silver and Plated Ware, Optical Goods and My Tract, "Theism in the Crucible," free.

## OTTO WETTSTEIN

110 N. KENSINGTON AVENUE LA GRANGE, ILL.

## AN ERROR.

In the last Blade, in an article I recently answered under the name of "Rucker," when it should have been Beecher.

I may have made the mistake. One is liable to get the names of great men mixed.

TEXAS FRUIT LANDS.

Produce Early Crops Which Bring Fancy Prices.

In Texas they begin shipping peaches in April, tomatoes in May, peaches in June, bringing fancy prices up North.

The growing season is much longer than in the North—a chance to make two or three crops, reducing the expense of "getting through" the winter.

Fruit and truck land along the Cotton Belt Route are very cheap as yet—\$10 to \$15 an acre unimproved. When put to orchard or truck they can be made to yield \$100 to \$200 per acre and more.

Besides, it is an ideal climate—no long, cold winters. Write for booklet on fruit and truck growing.

E. W. LA BEAUME, G. P. and T. A., Cotton Belt Route, St. Louis, Mo.

FRISCO SYSTEM

SAINT LOUIS

TO THE ENTIRE SOUTH AND WEST

SERVICE AND EQUIPMENT IN KEEPING WITH MODERN IDEAS AND EXECUTION

TO POINTS IN MISSOURI, KANSAS, ARKANSAS, TEXAS, INDIAN TERRITORY AND OKLAHOMA.

For descriptive matter, through schedules and other needed particulars, address

H. I. MCGUIRE, DISTRICT MANAGER, 30 EAST FOURTH STREET, CINCINNATI, OHIO.

HON. E. G. COFFIN.

Warden of the Ohio Penitentiary,  
When I was a Convict There,  
Writes Enthusiastically of Dog Fennel  
and Compliments the Blade.

Says He is Not a Member of Any Church—A Letter That More Than  
Pays Me for all I suffered as a Con-  
vict.

Springfield, Ohio, Jan. 17, 1905.  
Mr. Charles C. Moore:  
Dear Sir—I have been going to  
write you ever since I returned home  
from the penitentiary visit I made you  
last fall, and thank you for your es-  
timable wife for the pleasant manner  
in which I was entertained by both  
of you during my visit.  
I shall never forget the buggy ride  
I took with you going from Lexington  
to your home and return. And the  
interesting manner in which you en-  
tertained me in describing the blue-  
grass country that I had heard so  
much about all my life, and I must  
admit that in almost every respect,  
it greatly exceeded my expectations  
in its greatness.

I presume that there is no other  
place on earth where there are such  
vast sums of money invested in horse  
flesh as there are in the blue-grass  
region of Kentucky; and I presume  
that there is no place on earth where  
there are so many people who are  
willing to risk their lives and their  
money in the blue-grass region. If  
this be true, it would seem as if  
whisky, high-bred horses, and blue-  
grass were a bad mixture.

I have read your book entitled Dog  
Fennel carefully through, and I am  
confident that I got more information  
in reading it about the Holy Land,  
Rome, and the different other inter-  
ests that you visited than from all  
the other books I ever read. I con-  
sider it one of the most valuable pres-  
ents that I ever received. No matter  
how bigoted persons may be, they  
could not help but be greatly interest-  
ed in the reading of this book. Its  
composition and description of the  
many places you visited make it very  
interesting and entertaining from start  
to finish, and it should be read  
by every man, woman and child, and  
I will guarantee that after they are  
through reading it, unless they are  
possessed of a prejudiced and bigoted  
mind, they will say that it is one  
of the most interesting and instructive  
books they ever read. Everybody  
that reads it, for after doing so, they  
will feel that you have been am-  
ply paid for the money and time ex-  
pended.

I read the Blue Grass Blade with a  
great deal of interest and pleasure,  
and I fully agree with you in almost  
all you say in it. There was one  
statement in an issue a short time  
ago that you made in reference to me  
that I challenge you to prove, and  
that was this: You said that you  
were very warm friends among the  
Christian churches, and one of them  
was I, who was an old rock-ribbed  
Methodist, or much to that effect.  
Now, sir, if you can find a single man  
or woman or child on earth who will  
say that I belong to any or any other  
church, I will consent to be sent  
back to the penitentiary again to re-  
main there the balance of my life.  
Now what have you, an old ex-min-  
ister of the gospel, got to say to  
me for that beats you and goes one  
better.

I suppose that as long as you edit  
the Blue Grass Blade you will be mal-  
igned and abused by cowardly bigots  
—for what? Just because you take  
a different view of the book called  
the Holy Bible, and the various re-  
ligious organizations claiming it for  
their guide.  
We must concede the right, un-  
tested, of every one to exercise the  
right to criticize in his own way, re-  
ligious, political, and all other mat-  
ters in a reasonable and consistent  
manner.

I will guarantee that there is not a  
newspaper printed in the whole State  
of Kentucky that more strongly ad-  
vocates morality and doing good than  
the Blue Grass Blade, and on the  
temperance question, I consider it a  
little cranky. I know that when Pro-  
fessor Moore and I were in the Ohio Pen-  
itentiary together, that no man in that  
institution exercised more moral in-  
fluence over its inmates than he, and  
his example was such as to lead them  
in the right direction, always en-  
deavoring to keep us out of trouble,  
instead of leading us into it. I vis-  
ited that institution a short time ago,  
and several of the inmates that were  
there when we were here, wanted to  
know if I had heard anything from  
Uncle Charles Moore. I told them  
that I had recently paid him a visit  
and how elegantly I was entertained  
by him and his estimable wife.  
I am reading a work entitled "The  
Prehistoric World" or Vanished

Races," by E. A. Allen, and he proves  
beyond a doubt in my mind, that man  
existed a great deal longer than six  
thousand years ago, the time fixed by  
the Bible and others for the first ex-  
istence of man. It is a very inter-  
esting book to read, but no compar-  
ison to Dog Fennel.

Wishing to be remembered to your  
wife and family, I am,  
Respectfully Yours,  
E. G. COFFIN.

Least any one may suppose that my  
very dear friend, Ex-Warden Coffin,  
is not most radically opposed to  
liquor drinking, by his allusion to me  
as being a "crank" on that subject, I  
here explain that he is greatly op-  
posed to liquor drinking, does not touch  
it himself, and that in all of his  
speeches to us, when he and I were  
in the penitentiary together, he having  
a great deal harder time than I did,  
he more than any one, rather than  
that he spoke of, warned all against  
liquor drinking, and in speaking of  
me as a "crank" on that subject he  
simply means to say that I am even  
more radically opposed to liquor than  
he is.

His warnings to the prisoners  
against liquor drinking were intended  
for those who reasonably hoped to  
get out some time—not to those who  
were hopelessly life prisoners and  
who would probably go out feet fore-  
most, and in a wooden overcoat, re-  
gardless of the weather.

He always recognized, in the pris-  
ons, one good thing that was not al-  
ways true of those who sent them  
there—they did not run around at  
night, in saloons and other disrepu-  
table houses, but always went to bed  
and had their electric lights out at  
the sound of the curfew bell at 9  
o'clock.

I am certainly surprised and grat-  
ified to learn now for the first time  
that old Colonel Coffin—was a  
soldier in the Federal army—is not  
now and never was, and does not  
seem likely to be a member of any  
church.

It explains a whole lot. I am quite  
satisfied that some one told me  
that he was a Methodist. I suppose it  
was the Chaplain or some other liar  
in the institution, but it explains what  
had always, to this time been a con-  
undrum to me—how in the devil it  
could be that as good a man as the  
old warden was could be a Christian  
of any brand. But it has shown all  
the time that I could honor a good  
man even when I thought he was a  
Christian.

The "biggest" rascal in the whole  
penitentiary of 2,300 convicts—except  
one devout old Catholic cook, from  
New Orleans named Gardis—was the  
Methodist chaplain (forget his name).  
I don't suppose that chaplain would  
go so far as to pay out money for the  
privilege of lying, as they make their  
money by lying and never pay for  
anything they can get around; but, if  
lying and telling the truth cost the  
same, that chaplain would lie every  
time.

That chaplain was in the Federal  
army too, and he did all of his fight-  
ing by jamming himself full of wind  
and firing it off through his mouth,  
but to hear the damned old liar tell  
about it you would think that the  
"Johne Rebs" would have liked the  
"Yanks" clear out and their hides, like  
snakes, if it hadn't been for him.

The only fellow in the whole peni-  
tentiary that was as big a rascal (I  
forgot to say in the right place that  
that chaplain tried to keep the Blade  
from coming into the pen—the only  
pen that's "nighther than the sword"  
—but the old warden held him down),  
as that chaplain was one of the mil-  
lions of Confederate Colonels that  
Yanks—with their tongues.

That old Colonel Gardis was a heap  
ranker Catholic than the Catholic  
priest who was chaplain there also.

There were so many Catholics in  
the penitentiary there that they had  
to have an extra chaplain for them,  
and a special church for them, and  
a place where they could fix up the  
Virgin Mary and old Joe and the bal-  
ance of that family and their candies  
and all the balance of their wax  
works, and that old cook Gardis lived  
in that church and slept in the same  
room with the Virgin Mary.

Old Gardis was being the president  
of seven national banks in New Or-  
leans and stole all the money out of  
every damned one of them, and he  
being national banks got him into a  
national penitentiary.

Old Gardis lived in the midst of all  
that beeswax and always reminded  
me of an old king bumble bee.  
Old Gardis was a great admirer of  
Joe Woodfolk, a Confederate Colonel  
and a real rascal, yet and is a boss Casp-  
bellite. When I was a preacher Joe  
was one of my parishioners and most  
devoted admirers.

I had money and fine clerical  
clothes—coat with a tail to go long  
clothes—coat with a tail to go long  
—and Joe had a lot of the prettiest  
young women folk who ever saw

—I baptized one of them by the soak-  
ing process—and Joe thought I was  
I. T.—it.

But when I kicked out of the traces  
and old Heligste—Methodist preacher  
—prosperous me for "blasphemy  
against the Holy Ghost," Joe was the  
foreman of the grand jury that in-  
dicted me, but in spite of Joe and  
old Heligste the ghost got the worst  
of the scurrage—got me in jail for a  
little while, but the women sent me  
lots of good grub on a silver waiter,  
by a nigger waiter, and from that day  
to this that ghost can't get credit in  
Lexington for a sooner of beer, even  
at a Catholic saloon.

That old Catholic chaplain at the  
prison was the fattest old devil you  
ever saw—six foot one way, seven  
foot two, and weighed four hundred  
pounds, cost so big that he couldn't  
pay the tailor and didn't meet half  
way round, and being a farmer of a  
practical turn of mind I never could  
look at him without thinking what  
a lot of axle grease I could make out  
of him, if I had the management of  
him, but he and I were as thick as  
any other two thieves and he liked  
me because he hated Protestants and  
knew that Protestants had sent me  
to the penitentiary because I was an  
infidel.

All he said, if there is any hell all  
preachers and priests are dead so  
to go to hell, and Lord, won't there  
be a lot to fry when that priest gets  
there!

Old Bro. Coffin—wooden overcoat—  
used to let me go outside just when-  
ever I wanted to, and the first time  
that priest he was riding up  
street on a bicycle, and I thought he  
was an advertisement for that brand  
of bicycle and that his priestly cloths  
were a part of the joke.

Once there was a rabbit, but he  
lived along together "Uncle Rebs"  
and his "Brer Rabbit" were born.  
This rabbit I am talking about was  
a real old rabbit when I was born,  
going on 68 years ago. That rabbit  
that I am talking about kept on must-  
drying up an old man's spring just  
for pure devilment.

Old man's little boy fixed a "tar  
baby" for that rabbit ask your grand-  
daddy what a tar baby is; I'm in a  
hurry and I have got to go feed the  
cows and turkeys—and the little boy  
caught that rabbit and he said to that  
rabbit "Dam your old long eared hob-  
nob fool, I am going to skin you and  
cook you."

And the rabbit he said, "Oh, hell, I  
don't fear a dam about being skinned  
as cooked, just so you don't shrow  
me in the brar bushes."

And the little boy was so mad he  
slung that rabbit in the brar bushes,  
and the rabbit said, "Good-bye little  
boy I was born and raised in the  
brar bushes," and I never think  
about old Rucker and old Thompson  
sending me to a penitentiary, that old  
Brother Coffin had charge of that I  
don't say to myself "Good-bye little  
boy."

X-Warden Coffin is himself an au-  
thor, and has a fine library and is a  
reading man and is a good orator and  
his tribute to Dog Fennel is more for  
it than columns of the lying and rot  
about books that newspapers are  
paid to print, when nobody about the  
office ever even read the book, but  
the criticism of the book is written  
by the fellow, man or woman, who  
wrote and paid for by the man who  
publishes it.

When Rucker and Thompson have  
been in hell a hundred years—the  
other member of their trifity is there  
from coming into the pen—the only  
pen that's "nighther than the sword"  
—but the old warden held him down),  
as that chaplain was one of the mil-  
lions of Confederate Colonels that  
Yanks—with their tongues.

#### DOG FENNEL

Is Refused by the Public Library of  
Aberbroath, Scotland,

But It Makes a Good Advertisement  
For My Book.

Aberbroath, Dec. 24th, 1904.  
Mr. John Addison, 35 Ferguson Street,

Dear Mr. Addison—I am request-  
ed by the Library Committee to in-  
form you that the book Dog Fennel  
in the Orient, offered through you by  
Mr. James Mitchell for presentation  
to the Library, has been duly consid-  
ered by the committee.

The committee, however, do not  
think it suitable for the Library, and  
while appreciating Mr. Mitchell's  
kindness beg him to return it  
with their best thanks.

Your obedient servant,  
JOHN HOSIE.

In the "Aberbroath Guide" under  
the head "Aberbroath Public Library,"  
occurs the following:

"The Book Committee reported  
that on the motion of Bailie Thom-  
son, seconded by Mr. Jack, they had  
unanimously resolved to recommend  
that a book entitled Dog Fennel in  
the Orient," which had been offered  
to the Library through Mr. John Ad-  
dison, be not accepted. Dr. Lilley

brought forward a list of books  
which the Committee had agreed to  
purchase at a cost not exceeding  
\$100.00. Dr. Lilley moved the ap-  
proval of the minute. He said the book  
had been discussed with great candor  
and he was glad to be surrounded by  
such a body of intelligent laymen as  
they had on this Committee. The list  
was not the work of one man but of  
the whole Committee. Bailie Thom-  
son seconded. Mr. J. M. Mann moved  
as an amendment that the part of  
the minute excluding Dog Fennel in  
the Orient be not approved. Dr. Mc-  
Leod seconded the amendment for the  
sake of discussion. Dr. Lilley  
said the laymen of the Committee  
had dealt with the book in question.  
Neither he nor Mr. Scott had used  
any undue influence in the matter.  
Bailie Thompson, Mr. Jack, Mr.  
Smith and Mr. Calder, who had read  
the book, spoke very strongly in its  
condemnation. Mr. McLeod said that  
after what he had heard he withdrew  
his seconding of the motion. The  
Chairman said he would vote against  
the book of the kind referred to. Dr.  
Lilley's motion was then agreed to  
unanimously, and the minute was  
adopted."

A note from Mr. Addison is as fol-  
lows: "I am credibly informed that  
these intelligent laymen read the  
book. I shall kick around a little if  
the Guide allows. You would think,  
from the report, that the book was  
obscene. I have lots of applications  
for it already."

That Committee has done the very  
best thing that they could have done  
to advertise the book. They are a set  
of religious cranks and if they had  
recommended the book, nobody but a  
few like themselves would have care-  
d to read it.

Now there will be many people  
who will be curious to see a book  
that religious cranks did not want  
them to see.

#### PROTESTANT WOMAN TURNS INFIDEL

A Lie Nailed on a Catholic Religious  
Editor.

Philadelphia, Pa., Jan. 12, 1905.  
C. C. Moore, Editor Blue Grass Blade,  
Lexington, Ky.:

Brother Moore—I enclose you two  
clippings taken from the Evening  
Bulletin.

One is headed "Sees God in war."  
You have often said, in your paper,  
that the preachers love war and here  
is a preacher who substantiates what  
you say.

He says that, at this time, there is  
much that must be done by force.  
There are certainly a good num-  
ber of preachers following his exam-  
ple.

A woman was telling me, the other  
day about the preachers who  
went to the priest to make her first  
communion, and she came back cry-  
ing and saying Father — had in-  
sulted her.

When she got through telling me  
about it she said "little too tough for  
me" (print-Editor) and I said  
"Amen."

She herself is a Protestant, and  
she likes your way of showing them  
and will soon be converted into  
our ranks a full-fledged infidel.

I have tried to get the Catholics to  
talk about the church that was burn-  
ed, and about which you showed  
them up in your paper, so nicely, re-  
served, and called them liars, and  
dared them to try to prove that they  
were not. I showed them what you  
wrote, and all I could get out of them  
was a grunt and a shrug of the  
shoulders. Yours truly,

On the Blade—"Does Him Good to be  
Damned."

Lake Killarney, N. S. Jan. 10, 1905.  
Dear Father Moore:  
Please find enclosed \$1.00 to pay  
subscription. I am behind and slow  
but I am sure to come at some time.  
It does my old soul good to get a  
real good damning once in a while, it  
wakes me up.

I am giving the Blade away to  
some friends that would read it and  
it has been the means of their send-  
ing for it.

It is just right. There are no bugs  
on the Blade.

I want to ask you some questions  
about the "Holy Land."

Did you see anything of that angel  
that went down at a certain season  
into the pool and troubled the waters  
so that whoever first thereafter step-  
ped in was made whole of whatsoever  
disease he had?

It is at Jerusalem, by a sheep mar-  
ket. If you saw anything of him tell  
us, through the Blade about him.

I would like to know something  
about him. If you didn't see him  
yourself did you see anybody that had  
seen him? If the angel has stopped  
coming what has been the cause of  
it? Has the angel died or has there  
been a change of government so that  
he got his discharge.  
Maybe he has been elbowed out of  
heaven to make another devil for

## ILLINOIS CENTRAL RAILROAD

EXCURSION TICKETS NOW ON SALE AT REDUCED RATES TO  
NEW ORLEANS, LA., HAVANA, CUBA,  
HOT SPRINGS, ARK.,  
CITY OF MEXICO, CALIFORNIA,  
AND MANY OTHER POINTS WITH LIBERAL STOP OVERTS AND RE-  
TURN LIMITS.

Only lines running through personally conducted sleepers, Louisville to  
Texas, Arizona and California.

Reduced one-way Colonist and home seekers' excursion rates to points  
South and West, first and third Tuesdays in each month.

#### FARMING IN THE SOUTH.

The Passenger Department of the Illinois Central Railroad Company is  
issuing monthly circulars concerning fruit growing, vegetable gardening,  
stock raising, dairying, etc., in the States of Kentucky, West Tennessee,  
Mississippi and Louisiana. Every Farmer or Homemaker, who will for-  
ward his name and address to the undersigned, will be mailed free. Circulars  
Nos. 1 to 11 inclusive, and others as they are published from month to  
month.

Call on or address nearest railroad Agent, or address.

**F. W. HARLOW**  
DIVISION PASSENGER AGENT, LOUISVILLE, KENTUCKY.

## GO SOUTHWEST

Like Time and Tide, the Great South-  
west awaits no man; but it's a heap  
easier to get aboard at the instant of  
starting than to contend with the ele-  
ment of momentum later.

Let us give you the details of this  
new country's rapid growth, and your  
chance to grow up with it. Illustrated  
literature free.

**RATES SOUTHWEST  
CUT ALMOST IN TWO**

Dec. 6 & 20, 1904-Jan. 3 & 17, 1905

**Rock Island  
System**

Geo. H. Lee, G. P. A. Little Rock, Ark.  
H. I. McGuire, D. P. A., Cincinnati, Ohio.

JOHN SEBASTIAN, Pass. Trsf. Mgr., Chicago, Ill.

for in an editorial, in which he spoke  
of himself as "I," like I do in the  
Blade, said that the account as writ-  
ten to the Chicago paper was true  
and that he himself had witnessed  
the fact about the was figures.

I printed it all and said that editor  
was a liar and defied him to try to  
prove what he had said, and I asked  
some patrons of the Blade, in Phila-  
delphia, to investigate it and write  
me about it and this is the first an-  
swer I have gotten and there may be  
more.

I have done things like this over  
and over again but it never hurts  
any Christian to be exposed for lying.  
If he is "lying for the glory of God."  
(See Romans 2: 7).

A Catholic priest is the biggest  
liar on earth except a Protestant  
preacher, Campbellites leading the  
procession and driving the band wa-  
gon.

"NO BUGS"

On the Blade—"Does Him Good to be  
Damned."

Lake Killarney, N. S. Jan. 10, 1905.  
Dear Father Moore:  
Please find enclosed \$1.00 to pay  
subscription. I am behind and slow  
but I am sure to come at some time.  
It does my old soul good to get a  
real good damning once in a while, it  
wakes me up.

I am giving the Blade away to  
some friends that would read it and  
it has been the means of their send-  
ing for it.

It is just right. There are no bugs  
on the Blade.

I want to ask you some questions  
about the "Holy Land."

Did you see anything of that angel  
that went down at a certain season  
into the pool and troubled the waters  
so that whoever first thereafter step-  
ped in was made whole of whatsoever  
disease he had?

It is at Jerusalem, by a sheep mar-  
ket. If you saw anything of him tell  
us, through the Blade about him.

I would like to know something  
about him. If you didn't see him  
yourself did you see anybody that had  
seen him? If the angel has stopped  
coming what has been the cause of  
it? Has the angel died or has there  
been a change of government so that  
he got his discharge.  
Maybe he has been elbowed out of  
heaven to make another devil for

some other world, to help God in  
plan of creation and the plan  
of salvation to kill him when he goes  
as the only begotten son of  
the world.

No; that angel  
was at the pool of Bethesda and  
gone back to heaven and, I suppose,  
has taken the pool with him, for it  
cannot be found there now.

That is one of the New Testament  
stories that no guide, Mohammedan  
or Christian, at Jerusalem knows, or  
even pretends to know anything  
about. There are a plenty of sheep  
and great markets there, but nobody  
there knows anything about the pool  
of Bethesda, though all the other Bi-  
ble pools are there and I suppose  
they play pool.

That story of the pool of Bethesda  
(John 5: 2-9) is now recognized, even  
by orthodox Christians, as being an  
interpolation.

McGraw, a Campbellite authority  
in Lexington, gave me the first in-  
formation to that effect 46 years ago.  
But annotations in my Bible say  
that the pool was seen in 1611 cov-  
ered with the ruins of buildings.

That is probably just a Christian  
lie to account for the fact that no  
such place can be found there now.  
I knew before I was in Jerusalem  
that the guides do not pretend to  
know where it is now, but I either  
forgot to ask them about it or I did  
not do so, because if you catch them  
in too many Bible lies they are apt  
to shut down on you and not talk to  
you.

It may have been that that angel  
anticipated the coming of Mrs. Eddy,  
and Christian science, and saw that  
there was no further use for his job,  
and so moved his spring back to  
Lebanon. But I think the "change in  
government" that you suggest is the  
explanation of the disappearance of  
that angel and his pool.

The Mohammedans took all that  
country away from the Christians  
about A. D. 650.

The Mohammedans believe the Old  
Testament is true, but they don't  
want any New Testament in their  
land, and while they let the old Jew  
angels and pools and things still do  
business at the same old stands they  
made that angel that was running a pool  
room at Bethesda move out and  
his pool into it, with him because he  
was a Christian angel and would not  
pay pool room license to Mohammed.